L45

THE QUERIST,

CONTAINING

Several *QUERIES*,

Propoſed to the

CONSIDERATION

OF THE

PUBLIC.

Now firſt Re-printed from the *Iriſh* Edition, lately publiſh'd in *Dublin*.

With an ADVERTISEMENT to the READER, on Occaſion of Re-publiſhing it.

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279. Q. Whether the Subject of Free-thinking in Religion be not exhausted? And whether it be not high Time for our Free-Thinkers to turn their Thoughts to the Improvement of their Country?

280. Q. Whether any Man hath a Right to judge, that will not pay the Taxes to distinguish?

281. Q. Whether there be not a wide Difference, between the Profits going to augment the national Stock, and being divided among private Sharers? And whether, in the former Case, there can possibly be any Gaming or Stock-jobbing?

282. Q. Whether it must not be ruinous for a Nation to lie down to Game, be it with Silver or with Paper?

283. Q. Whether, therefore, the circulating Paper, made for the Conveniency of Trade in England, was the true Fund, and not rather the circulating thereof without Industry? And whether the Bank of Amsterdam, where Industry had been for so many Years fortified, and secured by Transferring Paper, doth not clearly decide this Point?

284. Q. Whether there are not to be seen in Amsterdam fair Towns, wherein the People are well lodged, fed, and cloathed, without a Beggar in their Streets, although there be not one Grain of Gold or Silver current among them?

285. Q. Whether these People do not exercise all Arts and Trades, build Ships, and navigate them to all Parts of the World, purchase Lands, till and reap the Fruits of them, buy and sell, take care and provide for their Children? Whether they do not even indulge themselves in foreign Varities?

286. Q. Whether whatever Inconveniencies their People may have incurred, from not obser-

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ON

Occaſion of Re-publiſhing

THE

QUERIST,

IT hath been a common Practice to re-print from Ireland, *thoſe ſeveral little Pieces of Wit and Entertainment, which of late Years are ſo frequently publiſh'd there. It muſt be confeſs'd, That many of thoſe Pieces abound with Spirit and Humour; but, at the ſame Time, they often contain the moſt poig-*

nant Satire; which tho' it gives Delight to many Readers, yet, as it exaſperates the Minds of Perſons affected thereby, does not always manifeſt either the Policy or good Nature of the Authors; as this way of treating the Subject is more likely to fruſtrate than promote the good Ends for which perhaps the Piece was principally written. It would be therefore ſurely more to the Purpoſe of thoſe who mean a practicable Good *to both Nations, to endeavour to* reconcile *rather than* provoke, *and by removing Jealouſies on both Sides, try to conciliate the Intereſts of the* Britiſh *and* Iriſh *Nations: Which muſt needs have a better Effect, than to offer Schemes, which only tend to promote the Intereſts of the One at the Expence of the Other: The Conſequence of which is, That the wiſhed-for Benefit becomes impracticable to Both.*

But the little Piece we now preſent to the Public from that Kingdom, carries with it a quite contrary View; It contains a Multitude of uſeful Hints, delivered in the conciſeſt and moſt intelligible manner, by way of Query, *which may be improved to the Proſperity and*

Hap-

Happineſs of the one Kingdom, without affecting its Dependance upon, or in any manner hurting the Intereſts of, the other; and that by ſuch Means and Methods as are intirely in its own Power, and want nothing but Induſtry and Application to effectuate. For 'tis one of our Author's Queries, and the Sentiment by which he ſeems to be govern'd throughout the Whole, "*Whether the hankering after the* "*Woollen Trade by the People of* Ireland, *be* "*not the true and only Reaſon, which hath* "*created a Jealouſy in* England *towards* Ire-"land? *And whether any Thing can hurt* "*the* Iriſh *more, than ſuch a Jealouſy?*

This has induced the Publiſhers of this Piece (who are leſs ſollicitous to amuſe *than to* edify, *and who have the Happineſs of both Nations in view, in Caſes where they cannot interfere with one another's Intereſts, but, like Children of the ſame Father, may be made to promote the general Good of the united Family,) to preſent the ſame to the Public, as intirely worthy of its Conſideration, and as affording uſeful Hints, as well to the Governors as Governed of both Nations, and pointing out Methods*

thods [redacted]
of cre[redacted]
ally endear each to the other, and knit both together by the firmeſt Ties of Intereſt, which alone can create and cultivate that good Underſtanding ſo neceſſary to the Welfare of both.

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* See particularly Qu. 69, 70, 71, 72, 75, 76, 79, 81, 85, 87, 88, 89, 121, 140, 144, 179, 195, &c.

THE

THE QUERIST, &c.

Query 1.

WHETHER there ever was, is, or will be an induſtrious Nation poor, or an idle, rich?

2. *Qu.* Whether a People can be called poor, where the common Sort are well fed, cloathed, and lodged?

3. *Qu.* Whether the Drift and Aim of every wiſe State ſhould not be, to encourage Induſtry in its Members? and whether thoſe, who employ neither Heads nor Hands for the common Benefit, deſerve not to be expelled like Drones out of a well governed State?

4. *Qu.* Whether the Four Elements, and Man's Labour therein, be not the true Source of Wealth?

5. *Qu.* Whether Money be not only ſo far uſeful, as it ſtirreth up Induſtry, enabling Men mutually to participate the Fruits of each others Labour?

6. *Qu.* Whether any other Means, equally conducing to excite and circulate the Induſtry of Mankind, may not be as uſeful as Money?

7. *Qu.* Whether the real End and Aim of Men be not Power? And whether he who could have every Thing elſe at his Wiſh or Will, would value Money?

8. *Qu.* Whether the public Aim in every well govern'd State be not, that each Member, according to his juſt Pretenſions and Induſtry, ſhould have Power?

9. *Qu.* Whether Power be not referred to Action; and whether Action doth not follow Appetite or Will?

10. *Qu.* Whether Faſhion doth not create Appetites, and whether the prevailing Will of a Nation is not the Faſhion?

11. *Qu.* Whether the Current of Induſtry and Commerce be not determin'd by this prevailing Will?

12. *Qu.* Whether it be not owing to Cuſtom that moſt Faſhions are agreeable?

13. *Qu.* Whether it may not concern the Wiſdom of the Legiſlature to interpoſe in the making of Faſhions; and not leave an Affair of ſo great Influence, to the Management of Women, and Fops, and Taylors, and Vintners?

14. *Qu.* Whether reaſonable Faſhions are a greater Reſtraint on Freedom than thoſe which are unreaſonable?

15. *Qu.* Whether a general good Taſte in a People would not greatly conduce to their thriveing? And whether an uneducated Gentry be not the greateſt of national Evils?

16. *Qu.* Whether Cuſtoms and Faſhions do not ſupply the Place of Reaſon, in the Vulgar of all Ranks? Whether, therefore, it doth not very much import that they ſhould be wiſely framed?

17. *Qu.*

17. *Qu.* Whether the imitating those Neighbours in our Fashions, to whom we bear no Likeness in our Circumstances, be not one Cause of Distress to this Nation?

18. *Qu.* Whether frugal Fashions in the upper Rank, and comfortable Living in the lower, be not the Means to multiply Inhabitants?

19. *Qu.* Whether the Bulk of our *Irish* Natives are not kept from thriving, by that cynical Content in Dirt and Beggary, which they possess to a Degree beyond any other People in Christendom?

20. *Qu.* Whether the creating of Wants be not the likeliest way to produce Industry in a People? And whether if our Peasants were accustomed to eat Beef, and wear Shoes, they would not be more Industrious?

21. *Qu.* Whether other Things being given, as Climate, Soil, &c. the Wealth be not proportioned to the Industry, and this to the Circulation of Credit, be the Credit circulated or transferred by what Marks or Tokens soever?

22. *Qu.* Whether therefore less Money swiftly circulating, be not, in effect, equivalent to more Money slowly circulating? Or whether if the Circulation be reciprocally as the Quantity of Coin, the Nation can be a Loser?

23. *Qu.* Whether Money is to be considered as having an intrinsic Value, or as being a Commodity, a Standard, a Measure, or a Pledge, as is variously suggested by Writers? And whether the true Idea of Money, as such, be not altogether that of a Ticket or Counter?

24. *Qu.* Whether the Value or Price of Things, be not a compounded Proportion, directly as the Demand, and reciprocally as the Plenty?

25. *Qu.* Whether the Terms *Crown*, *Livre*, *Pound Sterling*, &c. are not to be considered as

Exponents or Denominations of such Proportion? And whether Gold, Silver, and Paper, are not Tickets or Counters for Reckoning, Recording, and Transferring thereof?

26. *Qu.* Whether the Denominations being retained, although the Bullion were gone, Things might not nevertheless be rated, bought and sold, Industry promoted, and a Circulation of Commerce maintained?

27. *Qu.* Whether an equal raising of all Sorts of Gold, Silver, and Copper Coin can have any Effect in bringing Money into the Kingdom? And whether altering the Proportions between the several Sorts can have any other Effect, but multiplying one Kind, and lessening another, without any Increase of the Sum total?

28. *Qu.* Whether arbitrary changing the Denomination of Coin, be not a public Cheat?

29. *Qu.* Whether nevertheless the Damage would be very considerable, if by Degrees our Money were brought back to the *English* Value, there to rest for ever?

30. *Qu.* Whether the *English* Crown did not formerly pass with us for Six Shillings? And what Inconvenience ensued to the Public, upon its Reduction to the present Value, and whether what hath been, may not be?

31. *Qu.* What makes a wealthy People? And whether Mines of Gold and Silver are capable of doing this? Whether Negroes amidst the Gold Sands of *Afric* are not poor and destitute?

32. *Qu.* Whether there be any Virtue in Gold or Silver, other than as they set People at Work, or create Industry?

33. *Qu.* Whether it be not the Opinion or Will of the People, exciting them to Industry, that truly enricheth a Nation? And whether this doth not principally depend on the Means for counting,

ing, transferring and preserving Power, that is, Property of all Kinds?

34. *Qu.* Whether if there was no Silver in the Kingdom, our Trade might not nevertheless supply Bills of Exchange sufficient to answer the Demands of Absentees in *England*, or elsewhere?

35. *Qu.* Whether current Bank Notes may not be deemed Money? And whether they are not actually the greater Part of the Money of this Kingdom?

36. *Qu.* Provided the Wheels move, whether it is not the same Thing, as to the Effect of the Machine, be this done by the Force of Wind, or Water, or Animals?

37. *Qu.* Whether Power to command the Industry of others be not real Wealth? And whether Money be not, in Truth, Tickets or Tokens for conveying and recording such Power, and whether it be of great Consequence what Materials the Tickets are made of?

38. *Qu.* Whether Trade, either foreign or domestic, be in Truth any more than this Commerce of Industry?

39. *Qu.* Whether to promote, transfer, and secure this Commerce, and this Property in human Labour, or, in other Words, this Power, be not the sole Means of enriching a People; and how far this may be done independently of Gold and Silver?

40. *Qu.* Whether it were not wrong to suppose Land itself to be Wealth? And whether the Industry of the People is not first to be consider'd, as that which constitutes Wealth, which makes even Land and Silver to be Wealth, neither of which would have any Value, but as Means and Motives to Industry?

41. *Qu.* Whether in the Wastes of *America* a Man might not possess Twenty Miles square of

Land,

Land, and yet want his Dinner, or a Coat to his Back?

42. *Qu.* Whether a fertile Land, and the Induſtry of its Inhabitants, would not prove inexhauſtible Funds of real Wealth, be the Counters for conveying and recording thereof what you will, Paper, Gold, or Silver?

43. *Qu.* Whether a ſingle Hint be ſufficient to overcome a Prejudice? And whether even obvious Truths will not ſometimes bear repeating?

44. *Qu.* Whether, if human Labour be the true Source of Wealth, it doth not follow that Idleneſs ſhould of all Things be diſcouraged in a wiſe State?

45. *Qu.* Whether even Gold or Silver, if they ſhould leſſen the Induſtry of its Inhabitants, would not be ruinous to a Country? And whether *Spain* be not an Inſtance of this?

46. *Qu.* Whether the Opinion of Men, and their Induſtry conſequent thereupon, be not the true Wealth of *Holland*, and not the Silver ſuppoſed to be depoſited in the Bank at *Amſterdam*?

47. *Qu.* Whether there is in Truth any ſuch Treaſure lying dead? And whether it be of great Conſequence to the Public, that it ſhould be real rather than notional?

48. *Qu.* Whether in order to underſtand the true Nature of Wealth and Commerce, it would not be right to conſider a Ship's Crew caſt upon a deſert Iſland, and by Degrees forming themſelves to Buſineſs, and civil Life; while Induſtry begot Credit, and Credit moved to Induſtry?

49. *Qu.* Whether ſuch Men would not all ſet themſelves to Work? Whether they would not ſubſiſt by the mutual Participation of each others Induſtry? Whether, when one Man had in his Way procured more than he could conſume, he would not exchange his Superfluities to ſupply his Wants?

Wants? Whether this muſt not produce Credit? Whether, to facilitate theſe Conveyances, to record and circulate this Credit, they would not ſoon agree on certain Tallies, Tokens, Tickets, or Counters?

50. *Qu.* Whether Reflection in the better Sort might not ſoon remedy our Evils? And whether our real Defect be not a wrong way of thinking?

51. *Qu.* Whether it would not be an unhappy Turn in our Gentlemen, if they ſhould take more Thought to create an Intereſt to themſelves in this or that County or Borough, than to promote the real Intereſt of their Country?

52. *Qu.* Whether it be not a Bull to call that making an Intereſt, whereby a Man ſpendeth much, and gaineth nothing?

53. *Qu.* Whether, if a Man builds a Houſe, he doth not in the firſt Place provide a Plan which governs his Work? And ſhall the Public act without an End, a View, a Plan?

54. *Qu.* Whether by how much the leſs particular Folk think for themſelves, the Public be not ſo much the more obliged to think for them?

55. *Qu.* Whether Cunning be not one thing, and good Senſe another? And whether a cunning Tradeſman doth not ſtand in his own Light?

56. *Qu.* Whether ſmall Gains be not the way to great Profit? And if our Tradeſmen are Beggars, whether they may not thank themſelves for it?

57. *Qu.* Whether ſome way might not be found for making Criminals uſeful in public Works, inſtead of ſending them either to *America*, or to the other World?

58. *Qu.* Whether we may not, as well as other Nations, contrive Employment for them? And whether Servitude, Chains, and hard Labour, for a Term of Years, would not be a more diſcouraging,

raging, as well as a more adequate Puniſhment for Felons, than even Death itſelf?

59. *Qu.* Whether there are not ſuch Things in *Holland* as bettering Houſes for bringing young Gentlemen to Order? And whether ſuch an Inſtitution might be uſeleſs among us?

60. *Qu.* Whether it be true, that the Poor in *Holland* have no Reſource but their own Labour, and yet there are no Beggars in their Streets?

61. *Qu.* Whether he whoſe Luxury conſumeth foreign Products, and whoſe Induſtry produceth nothing domeſtic to exchange for them, is not ſo far forth injurious to his Country?

62. *Qu.* Whether, conſequently, the fine Gentlemen, whoſe Employment is only to dreſs, drink, and play, be not a public Nuiſance?

63. *Qu.* Whether Neceſſity is not to be hearkened to before Convenience, and Convenience before Luxury?

64. *Qu.* Whether to provide plentifully for the Poor, be not feeding the Root, the Subſtance whereof will ſhoot upwards into the Branches, and cauſe the Top to flouriſh?

65. *Qu.* Whether there be any Inſtance of a State wherein the People, living neatly and plentifully, did not aſpire to Wealth?

66. *Qu.* Whether Naſtineſs and Beggary do not, on the contrary, extinguiſh all ſuch Ambition, making Men liſtleſs, hopeleſs, and ſlothful?

67. *Qu.* Whether a Country inhabited by People well fed, cloathed, and lodged, would not become every Day more populous? And whether a numerous Stock of People in ſuch Circumſtances would not conſtitute a flouriſhing Nation; and how far the Product of our own Country may ſuffice for the compaſſing of this End?

68. *Qu.* Whether a People, who had provided themſelves with the Neceſſaries of Life in good

Plenty,

Plenty, would not ſoon extend their Induſtry to new Arts and new Branches of Commerce?

69. *Qu.* Whether thoſe ſame Manufactures which *England* imports from other Countries, may not be admitted from *Ireland*? And if ſo, whether Lace, Carpets, and Tapeſtry, three conſiderable Articles of *Engliſh* Importation, might not find Encouragement in *Ireland*? And whether an Academy for Deſign might not greatly conduce to the perfecting thoſe Manufactures among us?

70. *Qu.* Whether *France* and *Flanders* could have drawn ſo much Money from *England*, for figured Silks, Lace, and Tapeſtry, if they had not had Academies for Deſigning?

71. *Qu.* Whether, when a Room was once prepared, and Models in Plaiſter of *Paris*, the annual Expence of ſuch an Academy need ſtand the Publick in above two hundred Pounds a Year?

72. *Qu.* Whether our Linen Manufacture would not find the Benefit of this Inſtitution? and whether there be any Thing that makes us fall ſhort of the *Dutch*, in Damasks, Diapers, and printed Linen, but our Ignorance in Deſign?

73. *Qu.* Whether thoſe Specimens of our own Manufacture, hung up in a certain publick Place, do not ſufficiently declare ſuch our Ignorance? And whether for the Honour of the Nation they ought not to be removed?

74. *Qu.* Whether thoſe, who may ſlight this Affair as notional, have ſufficiently conſidered the extenſive Uſe of the Art of Deſign, and its Influence in moſt Trades and Manufactures, wherein the Forms of Things are often more regarded than the Materials?

75. *Qu.* Whether there be any Art ſooner learned than that of making Carpets? And whether our Women with little Time and Pains may not make more beautiful Carpets than thoſe imported

from *Turkey*? And whether this Branch of the Woollen Manufacture be not open to us? *See Qu.* 69.

76. *Qu.* Whether human Induſtry can produce, from ſuch cheap Materials, a Manufacture of ſo great Value, by any other Art, as by thoſe of Sculpture and Painting?

77. *Qu.* Whether Pictures and Statues are not in Fact ſo much Treaſure? And whether *Rome* and *Florence* would not be poor Towns without them?

78. *Qu.* Whether they do not bring ready Money as well as Jewels? Whether in *Italy* Debts are not paid, and Children portioned with them, as with Gold and Silver?

79. *Qu.* Whether it would not be more prudent, to ſtrike out and exert ourſelves in permitted Branches of Trade, than to fold our Hands, and repine that we are not allowed the Woollen?

80. *Qu.* Whether it be true, that two Millions are yearly expended by *England* in foreign Lace and Linen?

81. *Qu.* Whether immenſe Sums are not drawn yearly into the Northern Countries, for ſupplying the *Britiſh* Navy with Hempen Manufactures?

82. *Qu.* Whether there be any Thing more profitable than Hemp? And whether there ſhould not be great Premiums for encouraging our Hempen Trade; what Advantages may not *Great Britain* make of a Country where Land and Labour are ſo cheap?

83. *Qu.* Whether *Ireland* alone might not raiſe Hemp ſufficient for the *Britiſh* Navy? and whether it would not be vain to expect this from the *Britiſh* Colonies in *America*, where Hands are ſo ſcarce, and Labour ſo exceſſively dear?

84. *Qu.* Whether, if our own People want Will or Capacity for ſuch an Attempt, it might not be

worth

worth while for ſome undertaking Spirits in *England* to make Settlements, and raiſe Hemp in the Counties of *Clare* and *Limeric*, than which perhaps there is not fitter Land in the World for that Purpoſe? And whether both Nations would not find their Advantage therein?

85. *Qu.* Whether, if all the idle Hands in this Kingdom were employed on Hemp and Linen, we might not find ſufficient Vent for theſe Manufactures?

86. *Qu.* How far it may be in our own Power to better our Affairs, without interfering with our Neighbours?

87. *Qu.* Whether the Prohibition of our Woollen Trade ought not naturally to put us on other Methods, which give no Jealouſy?

88. *Qu.* Whether Paper be not a valuable Article of Commerce? And whether it be not true, that one ſingle Bookſeller in *London* yearly expends above four thouſand Pounds, in that foreign Commodity?

89. *Qu.* How it comes to paſs, that the *Venetians* and *Genoeſe*, who wear ſo much leſs Linen, and ſo much worſe than we do, ſhould yet make very good Paper, and in great Quantity, while we make very little, and very bad?

90. *Qu.* How long it will be before my Countrymen find out, that it is worth while to ſpend a Penny in order to get a Groat?

91. *Qu.* If all the Land were tilled that is fit for Tillage, and all that ſowed with Hemp and Flax, that is fit for raiſing them, whether we ſhould have much Sheep-Walk beyond what was ſufficient to ſupply the Neceſſities of the Kingdom?

92. *Qu.* Whether other Countries have not flouriſhed without the Woollen Trade?

93. *Qu.* Whether it be not a ſure Sign or Effect of a Country's thriving, to ſee it well cultivated,

and full of Inhabitants? And, if ſo, whether a great Quantity of Sheep-Walk be not ruinous to a Country, rendering it waſte, and thinly inhabited?

94. *Qu.* Whether the Employing ſo much of our Land under Sheep, be not in Fact an *Iriſh* Bull?

95. *Qu.* Whether our hankering after the Woollen Trade, be not the true and only Reaſon, which hath created a Jealouſy in *England* towards *Ireland*? And whether any Thing can hurt us more than ſuch a Jealouſy?

96. *Qu.* Whether it be not the true Intereſt of both Nations, to become one People? And whether either be ſufficiently apprized of this?

97. *Qu.* Whether the upper Part of this People are not truly *Engliſh*, by Blood, Language, Religion, Manners, Inclination, and Intereſt?

98. *Qu.* Whether we are not as much *Engliſhmen*, as the Children of old *Romans* born in *Britain*, were ſtill *Romans*?

99. *Qu.* Whether it be not our true Intereſt, not to interfere with them? And, in every other Caſe, whether it be not their true Intereſt to befriend us?

100. *Qu.* Whether a Mint in *Ireland* might not be of great Convenience to the Kingdom, and whether it could be attended with any poſſible Inconvenience to *Great Britain*? And whether there were not Mints in *Naples* and in *Sicily*, when thoſe Kingdoms were Provinces to *Spain* or the Houſe of *Auſtria*?

101. *Qu.* Whether any Thing can be more ridiculous, than for the North of *Ireland* to be jealous of a Linen Manufacture in the South?

102. *Qu.* Whether the County of *Tiperary* be not much better Land than the County of *Armagh*? And yet whether the latter is not much better improved and inhabited than the former?

103. *Qu.* Whether every Landlord in the Kingdom doth not know the Cauſe of this? And yet how few are the better for ſuch their Knowledge?

104. *Qu.* Whether large Farms under few Hands, or ſmall ones under many, are likely to be made moſt of? And whether Flax and Tillage do not naturally multiply Hands, and divide Land into ſmall Holdings and well improved?

105. *Qu.* Whether, as our Exports are leſſened, we ought not to leſſen our Imports? And whether theſe will not be leſſened as our Demands, and theſe as our Wants, and theſe as our Cuſtoms or Faſhions? Of how great Conſequence therefore are Faſhions to the Publick? *See Qu.* 10, 11, 16.

106. *Qu.* Whether it would not be more reaſonable to mend our State than to complain of it? And how far this may be in our own Power?

107. *Qu.* What the Nation gains by thoſe who live in *Ireland* upon the Produce of foreign Countries?

108. *Qu.* How far the Vanity of our Ladies in dreſſing, and of our Gentlemen in drinking, contributes to the general Miſery of the People?

109. *Qu.* Whether Nations as wiſe and opulent as ours, have not made ſumptuary Laws? And what hinders us from doing the ſame?

110. *Qu.* Whether thoſe, who drink foreign Liquors, and deck themſelves and their Families with foreign Ornaments, are not ſo far forth to be reckon'd Abſentees?

111. *Qu.* Whether, as our Trade is limited, we ought not to limit our Expences; and whether this be not the natural and obvious Remedy?

112. *Qu.* Whether the Dirt, and Famine, and Nakedneſs of the Bulk of our People, might not be remedied, even although we had no foreign Trade? And whether this ſhould not be our firſt Care? And whether, if this were once provided

for,

for, the Conveniencies of the Rich would not ſoon follow?

113. *Qu.* Whether comfortable Living doth not produce Wants, and Wants Induſtry, and Induſtry Wealth? *See Qu.* 20, 65.

114. *Qu.* Whether there is not a great Difference between *Holland* and *Ireland?* And whether foreign Commerce, without which the one could not ſubſiſt, be ſo neceſſary for the other?

115. *Qu.* Might we not put a Hand to the Plough or the Spade, though we had no foreign Commerce?

116. *Qu.* Whether the Exigencies of Nature are not to be anſwered by Induſtry on our own Soil? And how far the Conveniencies and Comforts of Life may be procured by a domeſtic Commerce between the ſeveral Parts of this Kingdom?

117. *Qu.* Whether the Women may not ſew, ſpin, weave, embroider, ſufficiently for the Embelliſhment of their Perſons, and even enough to raiſe Envy in each other, without being beholden to foreign Countries?

118. *Qu.* Suppoſe the Bulk of our Inhabitants had Shoes to their Feet, Cloaths to their Backs, and Beef in their Bellies? Might not ſuch a State be eligible for the Publick, even though the 'Squires were condemned to drink Ale and Cyder?

119. *Qu.* Whether, if Drunkenneſs be a neceſſary Evil, Men may not as well get drunk with the Growth of their own Country?

120. *Qu.* Whether a Nation within itſelf might not have real Wealth, ſufficient to give its Inhabitants Power and Diſtinction, without the Help of Gold and Silver?

121. *Qu.* Whether, if the Arts of Sculpture and Painting were encouraged among us, we might not furniſh our Houſes in a much nobler Manner with our own Manufacture? *See Qu.* 76.

122. *Qu.*

122. *Qu.* Whether we have not, or may not have all the neceſſary Materials for Building at Home?

123. *Qu.* Whether Tiles and Plaiſter may not ſupply the Place of *Norway* Fir, for Flooring and Wainſcot?

124. *Qu.* Whether Plaiſter be not warmer, as well as more ſecure, than Deal? And whether a modern faſhionable Houſe, lined with Fir daubed over with Oil and Paint, be not like a Fire-ſhip ready to be lighted up by all Accidents?

125. *Qu.* Whether larger Houſes, better built and furniſhed, a greater Train of Servants, the Difference with regard to Equipage and Table, between finer and coarſer, more and leſs, Elegant and Impolite, may not be ſufficient to feed a reaſonable Share of Vanity, or ſupport all proper Diſtinctions? And whether all theſe may not be procured by domeſtick Induſtry out of the four Elements, without ranſacking the four Quarters of the Globe?

126. *Qu.* Whether any Thing is a nobler Ornament, in the Eye of the World, than an *Italian* Palace, that is, Stone and Mortar skilfully put together, and adorned with Sculpture and Painting, and whether this may not be compaſſed without foreign Trade?

127. *Qu.* Whether an Expence in Gardens and Plantations would not be an elegant Diſtinction for the Rich, a domeſtick Magnificence, employing many Hands within, and drawing nothing from abroad?

128. *Qu.* Whether the Apology which is made for foreign Luxury in *England*, to wit, that they could not carry on their Trade without Imports as well as Exports, will hold in *Ireland*?

129. *Qu.* Whether one may not be allowed to conceive and ſuppoſe a Society, or Nation of Hu-

man Creatures, clad in Woollen Cloaths and Stuffs, eating good Bread, Beef, and Mutton, Poultry and Fish in great Plenty, drinking Ale, Mead, and Cyder, inhabiting decent Houſes built of Brick and Marble, taking their Pleaſure in fair Parks and Gardens, depending on no foreign Imports either for Food or Raiment? And whether ſuch People ought much to be pitied?

130. *Qu.* Whether *Ireland* be not as well qualified for ſuch Eſtate, as any Nation under the Sun?

131. *Qu.* Whether in ſuch a State the Inhabitants may not contrive to paſs the twenty-four Hours, with tolerable Eaſe and Chearfulneſs? And whether any People upon Earth can do more?

132. *Qu.* Whether they might not eat, drink, play, dreſs, viſit, ſleep in good Beds, ſit by good Fires, build, plant, raiſe a Name, make Eſtates, and ſpend them?

133. *Qu.* Whether upon the whole, a domeſtick Trade may not ſuffice in ſuch a Country as *Ireland*, to nouriſh and cloath its Inhabitants, and provide them with the reaſonable Conveniencies and even Comforts of Life?

134. *Qu.* Whether a general Habit of living well would not produce Numbers and Induſtry? And whether, conſidering the Tendency of Human Kind, the Conſequence thereof would not be foreign Trade and Riches, how unneceſſary ſoever? *See Qu.* 68.

135. *Qu.* Whether nevertheleſs, it be a Crime to enquire how far we may do without foreign Trade, and what would follow on ſuch a Suppoſition?

136. *Qu.* Whether the Number and Welfare of the Subjects be not the true Strength of the Crown?

137. *Qu.*

137. *Qu.* Whether in all public Inſtitutions there ſhould not be an End propoſed, which is to be the Rule and Limit of the Means? Whether this End ſhould not be the Well-being of the Whole? And whether, in order to this, the firſt Step ſhould not be to cloath and feed our People?

138. *Qu.* Whether there be upon Earth any Chriſtian or civilized People ſo beggarly, wretched and deſtitute, as the common *Iriſh*?

139. *Qu.* Whether, nevertheleſs, there is any other People whoſe Wants may be more eaſily ſupplied from Home?

140. *Qu.* Whether, if there was a Wall of Braſs, a Thouſand Cubits high, round this Kingdom, our Natives might not nevertheleſs live cleanly and comfortably, till the Land, and reap the Fruits of it?

141. *Qu.* What ſhould hinder us from exerting ourſelves, uſing our Hands and Brains, doing ſomething or other, Man, Woman, and Child, like the other Inhabitants of God's Earth?

142. *Qu.* Be the reſtraining our Trade well or ill adviſed in our Neighbours, with reſpect to their own Intereſt, yet whether it be not plainly ours to accommodate ourſelves to it?

143. *Qu.* Whether it be not vain to think of perſuading other People to ſee their Intereſt, while we continue blind to our own?

144. *Qu.* Whether there be any other Nation poſſeſſed of ſo much good Land, and ſo many able Hands to work it, which yet is beholden for Bread to foreign Countries?

145. *Qu.* Whether it be true, that we import Corn to the yearly Value of Two hundred thouſand Pounds?

146. *Qu.* Whether we are not undone by Faſhions made for other People? And whether it be not Madneſs in a poor Nation to imitate a rich one?

147. *Qu.* Whether a Woman of Fashion ought not to be declared a public Enemy?

148. *Qu.* Whether is be not certain, that from the single Town of *Cork* were exported, last Year, no less than One hundred and Seven thousand One hundred Sixty-one Barrels of Beef, Seven thousand Three hundred and Seventy-nine Barrels of Pork, Thirteen thousand Four hundred and Sixty-one Casks, and Eighty-five thousand Seven hundred and Twenty-seven Firkins of Butter? And what Hands were employed in this Manufacture?

149. *Qu.* Whether a Foreigner could imagine, that one half of the People were starving, in a Country which sent out such Plenty of Provisions?

150. *Qu.* Whether an *Irish* Lady, set out with *French* Silks, and *Flanders* Lace, may not be said to consume more Beef and Butter, than Fifty of our labouring Peasants?

151. *Qu.* Whether nine Tenths of our foreign Trade be not singly to support the Article of Vanity?

152. *Qu.* Whether it can be hoped private Persons will not indulge this Folly, unless restrained by the Public?

153. *Qu.* How Vanity is maintained in other Countries? Whether in *Hungary*, for Instance, a proud Nobility are not subsisted with small Imports from Abroad?

154. *Qu.* Whether there be a prouder People upon Earth than the noble *Venetians*, though they all wear plain black Cloaths?

155. *Qu.* Whether a People are to be pitied, that will not sacrifice their little particular Vanities to the public Good? And yet whether each Part would not except their own Foible from this public Sacrifice, the 'Squire his Bottle, the Lady her Lace?

156.

156. *Qu.* Whether Claret be not often drank rather for Vanity than for Health or Pleasure?

157. *Qu.* Whether it be true, that Men of nice Palates have been imposed on by Elder Wine for *French* Claret, and by Mead for Palm Sack?

158. *Qu.* Do not *Englishmen* Abroad purchase Beer and Cyder at Ten times the Price of Wine?

159. *Qu.* How many Gentlemen are there in *England* of a Thousand Pounds *per Annum*, who never drink Wine in their own Houses? Whether the same may be said of any in *Ireland*, who have even One hundred Pounds *per Annum*?

160. *Qu.* What reason have our Neighbours in *England* for discouraging *French* Wines, which may not hold with respect to us also?

161. *Qu.* How much of the necessary Sustenance of our People is yearly exported for Brandy?

162. *Qu.* Whether, if People must poison themselves, they had not better do it with their own Growth?

163. *Qu.* If we imported neither Claret from *France*, nor Fir from *Norway*, what the Nation would save by it?

164. *Qu.* When the Root yieldeth insufficient Nourishment, whether Men do not cop the Tree to make the lower Branches thrive?

165. *Qu.* Whether, if our Ladies drank Sage or Balm Tea out of *Irish* Ware, it would be an insupportable national Calamity?

166. *Qu.* Whether it be really true, that such Wine is best as most encourages drinking, *i.e.* that must be given in the largest Dose to produce its Effect? And whether this holds with regard to any Medicine?

167. *Qu.* Whether that Trade should not be accounted most pernicious, wherein the Balance is most against us? And whether this be not the Trade with *France*?

168. *Qu.* Whether it be not even Madness to encourage Trade with a Nation that takes nothing of our Manufacture?

169. *Qu.* Whether *Ireland* can hope to thrive, if the major Part of her Patriots shall be found in the *French* Interest? *See Qu.* 155.

170. *Qu.* Why, if a Bribe by the Palate or the Purse be in effect the same Thing, they should not be alike infamous?

171. *Qu.* Whether the Vanity and Luxury of a Few ought to stand in Competition with the Interest of a Nation?

172. *Qu.* Whether national Wants ought not to be the Rule of Trade? And whether the most pressing Wants of the Majority ought not to be first consider'd?

173. *Qu.* Whether it is possible the Country should be well improved, while our Beef is exported, and our Labourers live upon Potatoes? *See Qu.* 148.

174. *Qu.* If it be resolved that we cannot do without foreign Trade, whether, at least, it may not be worth while to consider what Branches thereof deserve to be entertained, and how far we may be able to carry it on under our present Limitations?

175. *Qu.* What foreign Imports may be necessary, for cloathing and feeding the Families of Persons not worth above One hundred Pounds a Year? And how many wealthier there are in the Kingdom, and what Proportion they bear to the other Inhabitants?

176. *Qu.* Whether Trade be not then on a right Foot, when foreign Commodities are imported in exchange only for domestic Superfluities?

177. *Qu.* Whether the Quantities of Beef, Butter, Wool, and Leather, exported from this Island, can be reckoned the Superfluities of a Country,

where there are so many Natives naked and famished?

178. *Qu.* Whether it would not be wise so to order our Trade, as to export Manufactures rather than Provisions, and of those such as employ most Hands?

179. *Qu.* Whether she would not be a very vile Matron, and justly thought either mad or foolish, that should give away the Necessaries of Life from her naked and famished Children, in exchange for Pearls to stick in her Hair, and Sweet-meats to please her own Palate?

180. *Qu.* Whether a Nation might not be consider'd as a Family?

181. *Qu.* Whether other Methods may not be found for supplying the Funds besides the Custom on Things imported?

182. *Qu.* Whether any Art or Manufacture be so difficult as the making of good Laws?

183. *Qu.* Whether our Peers and Gentlemen are born Legislators? Or whether that Faculty be acquired by Study and Reflection?

184. *Qu.* Whether, to comprehend the real Interest of a People, and the Means to procure it, doth not imply some Fund of Knowledge historical, moral, and political, with a Faculty of Reason improved by Learning?

185. *Qu.* Whether every Enemy to Learning be not a *Goth*? And whether every such *Goth* among us be not an Enemy to the Country?

186. *Qu.* Whether therefore it would not be an Omen of ill Presage, a dreadful Phænomenon in the Land, if our great Men should take it in their Heads to deride Learning and Education?

187. *Qu.* Whether on the contrary, it should not seem worth while to erect a Mart of Literature in this Kingdom, under wiser Regulations and better Discipline than in any other Part of *Europe*?

And

And whether this would not be an infallible Means of drawing Men and Money into the Kingdom?

188. *Qu.* Whether the governed be not too numerous for the governing Part of our College? And whether it might not be expedient to convert Thirty Natives Places into Twenty Fellowships?

189. *Qu.* Whether, if we had Two Colleges, there might not ſpring an uſeful Emulation between them? And whether it might not be contrived, ſo to divide the Fellows, Scholars, and Revenues between both, as that no Member ſhould be a Loſer thereby?

190. *Qu.* Whether Ten thouſand Pounds well laid out might not build a decent College, fit to contain Two hundred Perſons; and whether the Purchaſe-money of the Chambers would not go a good way towards defraying the Expence?

191. *Qu.* Where this College ſhould be ſituated?

192. *Qu.* Whether it is poſſible a State ſhould not thrive, whereof the lower Part were induſtrious, and the upper wiſe?

193. *Qu.* Whether the collected Wiſdom of Ages and Nations be not found in Books, improved and applied by Study?

194. *Qu.* Whether it was not an *Iriſh* Profeſſor who firſt opened the public Schools at *Oxford*? Whether this Iſland hath not been antiently famous for Learning? And whether at this Day it hath any better Chance for being conſiderable?

195. *Qu.* Whether we may not with better Grace ſit down and complain, when we have done all that lies in our Power to help ourſelves?

196. *Qu.* Whether the Gentleman of Eſtate hath a Right to be idle; and whether he ought not to be the great Promoter and Director of Induſtry, among his Tenants and Neighbours?

197. *Qu.* Whether the real Foundation for Wealth must not be laid in the Numbers, the Frugality, and the Industry of the People? And whether all Attempts to enrich a Nation by other Means, as raising the Coin, Stock-jobbing, and such Arts, are not vain?

198. *Qu.* Whether a Door ought not to be shut against all other Methods of growing rich, save only by Industry and Merit; and whether Wealth got otherwise would not be ruinous to the Public?

199. *Qu.* Whether the Abuse of Banks and Paper-Money is a just Objection against the Use thereof? And whether such Abuse might not easily be prevented?

200. *Qu.* Whether national Banks are not found useful in *Venice*, *Holland*, and *Hambourgh*? And whether it is not possible to contrive one that may be useful also in *Ireland*?

201. *Qu.* Whether any Nation ever was in greater Want of such an Expedient than *Ireland*?

202. *Qu.* Whether the Banks of *Venice* and *Amsterdam*, are not in the Hands of the Public?

203. *Qu.* Whether it may not be worth while to inform ourselves in the Nature of those Banks? And what Reason can be assigned, why *Ireland* should not reap the Benefit of such public Banks, as well as other Countries?

204. *Qu.* Whether a Bank of national Credit, supported by public Funds, and secured by Parliament, be a Chimera or impossible Thing? And if not, what would follow from the Supposal of such Bank?

205. *Qu.* Whether the Currency of a Credit so well secured would not be of great Advantage to our Trade and Manufactures?

206. *Qu.* Whether the Notes of such public Bank would not have a more general Circulation

than

than those of private Banks, as being less subject to Frauds and Hazards?

207. *Qu.* Whether it be not agreed that Paper hath, in many respects, the Advantage above Coin, as being of more Dispatch in Payments, more easily transferred, preserved, and recovered when lost?

208. *Qu.* Whether, beside these Advantages, there be not an evident Necessity for circulating Credit by Paper, from the Defect of Coin in this Kingdom?

209. *Qu.* Whether the Public may not as well save the Interest which it now pays?

210. *Qu.* What would happen if Two of our Banks should break at once? And whether it be wise to neglect providing against an Event which Experience hath shewn us not to be impossible?

211. *Qu.* Whether such an Accident would not particularly affect the Bankers? And therefore whether a national Bank would not be a Security even to private Bankers?

212. *Qu.* Whether we may not easily avoid the Inconveniences attending the Paper-Money of *New-England*, which were incurred by their issuing too great a Quantity of Notes, by their having no Silver in Bank to exchange for Notes, by their not insisting upon Repayment of the Loans at the Time prefixed, and especially by their Want of Manufactures to answer their Imports from *Europe*?

213. *Qu.* Whether a Combination of Bankers might not do Wonders, and whether Bankers know their own Strength?

214. *Qu.* Whether a Bank in private Hands might not even overturn a Government? And whether this was not the Case of the Bank of *St. George* in *Genoa*? *

215.

* See the Vindication and Advancement of our national Constitution and Credit, printed in *London*, 1710.

215. *Qu.* Whether we may not eaſily prevent the ill Effects of ſuch a Bank, as Mr. *Law* propoſed for *Scotland*, which was faulty in not limiting the Quantum of Bills, and permitting all Perſons to take out what Bills they pleaſed, upon the Mortgage of Lands; whence, by a Glut of Paper, the Prices of Things muſt riſe; Whence alſo the Fortunes of Men muſt increaſe in Denomination, though not in Value; whence Pride, Idleneſs and Beggary?

216. *Qu.* Whether ſuch Banks as thoſe of *England* and *Scotland*, might not be attended with great Inconveniences, as lodging too much Power in the Hands of private Men, and giving handle for Monopolies, Stock-jobbing, and deſtructive Schemes?

217. *Qu.* Whether the national Bank, projected by an Anonymous Writer in the latter End of Queen *Anne*'s Reign, might not on the other hand be attended with as great Inconveniencies, by lodging too much Power in the Government?

218. *Qu.* Whether the Bank projected by *Murray*, though it partake, in many uſeful Particulars, with that of *Amſterdam*, yet, as it placeth too great Power in the Hands of a private Society, might not be dangerous to the Public?

219. *Qu.* Whether it be rightly remarked by ſome, that, as Banking brings no Treaſure into the Kingdom like Trade, private Wealth muſt ſink as the Bank riſeth? And whether whatſoever cauſeth Induſtry to flouriſh and circulate, may not be ſaid to increaſe our Treaſure?

220. *Qu.* Whether the ruinous Effects of Miſſiſſippi, South-Sea, and ſuch Schemes, were not owing to an Abuſe of Paper Money or Credit, in making it a Means for Idleneſs and Gaming, inſtead of a Motive and Help to Induſtry?

221. *Qu.* Whether those Effects could have happened, had there been no Stock-jobbing? And whether Stock-jobbing could at first have been set on Foot, without an imaginary Foundation of some Improvement to the Stock by Trade? Whether, therefore, when there are no such Projects, or Cheats, or private Schemes proposed, the same Effects can be justly feared?

222. *Qu.* Whether by a *national Bank*, be not properly understood a Bank, not only establish'd by publick Authority, as the Bank of *England*, but a Bank in the Hands of the Public, wherein there are no Shares, whereof the Public alone is Proprietor, and reaps all the Benefit?

223. *Qu.* Whether having considered the Conveniencies of Banking and Paper-Credit in some Countries, and the Inconveniencies thereof in others, we may not contrive to adopt the former, and avoid the latter?

224. *Qu.* Whether great Evils, to which other Schemes are liable, may not be prevented, by excluding the Managers of the Bank from a Share in the Legislature?

225. *Qu.* Whether the Rise of the Bank of *Amsterdam* was not purely casual, for the Security and Dispatch of Payments? And whether the good Effects thereof, in supplying the Place of Coin, and promoting a ready Circulation of Industry and Commerce, may not be a Lesson to us, to do that by Design, which others fell upon by Chance?

226. *Qu.* Whether the Bank proposed to be established in *Ireland*, under the Notion of a national Bank, by the voluntary Subscription of Three hundred thousand Pounds, to pay off the national Debt, the Interest of which Sum to be paid the Subscribers, subject to certain Terms of Redemption, be not in reality a private Bank, as those of *England* and *Scotland*, which are national only in Name,

Name, being in the Hands of particular Perſons, and making Dividends on the Money paid in by Subſcribers?

227. *Qu.* Whether Plenty of ſmall Caſh be not abſolutely neceſſary, for keeping up a Circulation among the People, that is, whether Copper be not more neceſſary than Gold?

228. *Qu.* Whether it is not worth while to reflect on the Expedients made uſe of by other Nations, Paper-Money, Bank-Notes, Public Funds, and Credit in all its Shapes, to examine what hath been done and deviſed, to add our own Animadverſions, and upon the whole offer ſuch Hints, as ſeem not unworthy the Attention of the Public?

229. *Qu.* Whether that, which increaſeth the Stock of a Nation, be not a Means of increaſing its Trade? And whether that, which increaſeth the current Credit of a Nation, may not be ſaid to increaſe its Stock?

230. *Qu.* Whether it may not be expedient to appoint certain Funds or Stock for a national Bank, under Direction of certain Perſons, one third whereof to be named by the Government, and one third by each Houſe of Parliament?

231. *Qu.* Whether the Directors ſhould not be excluded from ſitting in either Houſe; and whether they ſhould not be ſubject to the Audit and Viſitation of a ſtanding Committee of both Houſes?

232. *Qu.* Whether ſuch Committee of Inſpectors ſhould not be changed every two Years, one half going out, and another coming in, by Ballot?

233. *Qu.* Whether the Notes ought not to be iſſued in Lots, to be lent at Intereſt on mortgaged Lands, the whole Number of Lots to be divided among

* See a Propoſal for the Relief of *Ireland*, &c. Printed in *Dublin* A. D. 1734.

among the four Provinces, rateably to the Number of Hearths in each?

234. *Qu.* Whether it may not be expedient to appoint four Counting Houſes, one in each Province, for converting Notes into Specie?

235. *Qu.* Whether a Limit ſhould not be fixed, which no Perſon might exceed, in taking out Notes?

236. *Qu.* Whether, the better to anſwer domeſtic Circulation, it may not be right to iſſue Notes as low as twenty Shillings?

237. *Qu.* Whether all the Bills ſhould be iſſued at once, or rather by Degrees, that ſo Men may be gradually accuſtomed and reconciled to the Bank?

238. *Qu.* Whether the Keeping of the Caſh, and the Direction of the Bank, ought not to be in different Hands, and both under Public Controul?

239. *Qu.* Whether the ſame Rule ſhould not always be obſerved, of lending out Money or Notes, only to half the Value of the Mortgaged Land? And whether this Value ſhould not always be rated, at the ſame Number of Years Purchaſe as at firſt?

240. *Qu.* Whether Care ſhould not be taken to prevent an undue Riſe of the Value of Land?

241. *Qu.* Whether the Increaſe of Induſtry and People will not of Courſe raiſe the Value of Land? And whether this Riſe may not be ſufficient?

242. *Qu.* Whether Land may not be apt to riſe on the iſſuing too great Plenty of Notes?

243. *Qu.* Whether this may not be prevented by the gradual and ſlow iſſuing of Notes, and by frequent Sales of Lands?

244. *Qu.* Whether Intereſt doth not meaſure the true Value of Land; for Inſtance, where Money

Money is at five per *Cent.* whether Land is not worth twenty Years Purchaſe?

245. *Qu.* Whether too ſmall a Proportion of Money would not hurt the landed Man, and too great a Proportion the monied Man? And whether the Quantum of Notes ought not to bear Proportion to the publick Demand? And whether Trial muſt not ſhew what this Demand will be?

246. *Qu.* Whether the exceeding this Meaſure might not produce divers bad Effects, one whereof would be the Loſs of our Silver?

247. *Qu.* Whether Intereſt paid into the Bank, ought not to go on augmenting its Stock?

248. *Qu.* Whether it would or would not be right, to appoint that the ſaid Intereſt be paid in Notes only? *

249. *Qu.* Whether the Notes of this national Bank ſhould not be received in all Payments into the Exchequer?

250. *Qu.* Whether, on Suppoſition that the Specie ſhould fail, the Credit would not nevertheleſs ſtill paſs, being admitted in all Payments of the public Revenue?

251. *Qu.* Whether the Public can become Bankrupt, ſo long as the Notes are iſſued on good Security?

252. *Qu.* Whether Miſmanagement, prodigal Living, Hazards by Trade, which often affect private Banks, are equally to be apprehended in a public one?

253. *Qu.* Whether, as Credit became current, and this raiſed the Value of Land, the Security muſt not of Courſe riſe? *See Qu.* 233.

254. *Qu.*

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* See Mr. *John Laws* on Money and Trade.

254. *Qu.* Whether, as our current domeſtic Credit grew, Induſtry would not grow likewiſe; and if Induſtry, our Manufactures; and if theſe, our foreign Credit?

255. *Qu.* Whether by Degrees, as Buſineſs and People multiplied, more Bills may not be iſſued, without augmenting the Capital Stock, provided ſtill, that they are iſſued on good Security; which further iſſuing of new Bills, not to be without Conſent of Parliament?

256. *Qu.* Whether ſuch Bank would not be ſecure? Whether the Profits accruing to the Public would not be very conſiderable? And whether Induſtry in private Perſons would not be ſupplied, and a general Circulation encouraged?

257. *Qu.* Whether ſuch Bank ſhould, or ſhould not, be allowed to iſſue Notes for Money depoſited therein? And, if not, whether the Bankers would have Cauſe to complain?

258. *Qu.* Whether, if the Public thrives, all particular Perſons muſt not feel the Benefit thereof, even the Bankers themſelves?

259. *Qu.* Whether beſide the Bank-Company, there are not in *England* many private wealthy Bankers, and whether they were more before the erecting of that Company?

260. *Qu.* Whether, as Induſtry increaſed, our Manufactures would not flouriſh; and as theſe flouriſhed, whether better Returns would not be made from Eſtates to their Landlords, both within and without the Kingdom?

261. *Qu.* Whether we have not Paper-Money circulating among us already? Whether, therefore, we might not as well have that which is ſecured by the Public, and whereof the Public reaps the Benefit?

262. *Qu.* Whether there are not two general Ways of circulating Money, to wit, Play and Traffick?

Traffick? And whether Stock-jobbing is not to be ranked under the former?

263. *Qu.* Whether there are more than two Things, that might draw Silver out of the Bank, when its Credit was once well eſtabliſhed, to wit, foreign Demands, and ſmall Payments at Home?

264. *Qu.* Whether, if our Trade with *France* were checked, the former of theſe Cauſes could be ſuppoſed to operate at all? And whether the latter could operate to any great Degree? *See Qu.* 34.

265. *Qu.* Whether the ſure Way to ſupply People with Tools and Materials, and to ſet them at Work, be not a free Circulation of Money, whether Silver or Paper?

266. *Qu.* Whether in *New-England*, all Trade and Buſineſs is not as much at a Stand, upon a Scarcity of Paper-Money, as with us from the Want of Specie?

267. *Qu.* Whether Paper-Money or Notes may not be iſſued from the national Bank, on the Security of Hemp, of Linen, or other Manufactures, whereby the Poor might be ſupported in their Induſtry?

268. *Qu.* Whether it be certain, that the Quantity of Silver in the Bank of *Amſterdam* be greater now than at firſt; but whether it be not certain, that there is a greater Circulation of Induſtry, and Extent of Trade, more People, Ships, Houſes, and Commodities of all ſorts, more Power by Sea and Land?

269. *Qu.* Whether Money lying dead in the Bank of *Amſterdam*, would not be as uſeleſs as in the Mine?

270. *Qu.* Whether our viſible Security in Land could be doubted? And whether there be any Thing like this in the Bank of *Amſterdam*?

271. *Qu.* Whether it be juſt to apprehend Danger from truſting a national Bank with Power

to

to extend its Credit, to circulate Notes, which it ſhall be Felony to counterfeit, to receive Goods on Loans, to purchaſe Lands, to ſell alſo or alienate them, and to deal in Bills of Exchange, when theſe Powers are no other than have been truſted for many Years with the Bank of *England*, although in Truth but a private Bank? *See Qu.* 222.

272. *Qu.* Whether the Objection from Monopolies and an Over-growth of Power, which are made againſt private Banks, can poſſibly hold againſt a national one?

273. *Qu.* Whether Banks raiſed by private Subſcription, would be as advantageous to the Public, as to the Subſcribers? And whether Riſques and Frauds might not be more juſtly apprehended from them?

274. *Qu.* Whether the evil Effects, which of late Years have attended Paper-Money and Credit in *Europe*, did not ſpring from Subſcriptions, Shares, Dividends, Stock-jobbing?

275. *Qu.* Whether great Evils attending Paper Money in the *Britiſh* Plantations of *America* have not ſprung from the over-rating their Lands, and iſſuing Paper without Diſcretion, and from the Legiſlators breaking their own Rules in Favour of themſelves, thus ſacrificing the Public to their private Benefit? And whether a little Senſe and Honeſty might not eaſily prevent all ſuch Inconveniencies? *See Qu.* 212.

276. *Qu.* Whether an Argument from the Abuſe of Things, againſt the Uſe of them, be concluſive?

277. *Qu.* Whether he who is bred to a Part, be fitteſt to judge of the Whole?

278. *Qu.* Whether Intereſt be not apt to bias Judgment? And whether Traders only are to be conſulted about Trade, or Bankers about Money?

279. *Qu.*

279. *Qu.* Whether the Subject of Free-thinking in Religion be not exhauſted? And whether it be not high Time for our Free-thinkers to turn their Thoughts to the Improvement of their Country?

280. *Qu.* Whether any Man hath a Right to judge, that will not be at the Pains to diſtinguiſh?

281. *Qu.* Whether there be not a wide Difference, between the Profits going to augment the national Stock, and being divided among private Sharers? And whether, in the former Caſe, there can poſſibly be any Gaming or Stock-jobbing?

282. *Qu.* Whether it muſt not be ruinous for a Nation to ſit down to Game, be it with Silver or with Paper?

283. *Qu.* Whether, therefore, the circulating Paper, in the late ruinous Schemes of *France* and *England*, was the true Evil, and not rather the circulating thereof without Induſtry? And whether the Bank of *Amſterdam*, where Induſtry had been for ſo many Years ſubſiſted, and circulated by Transfers on Paper, doth not clearly decide this Point?

284. *Qu.* Whether there are not to be ſeen in *America* fair Towns, wherein the People are well lodged, fed, and cloathed, without a Beggar in their Streets, although there be not one Grain of Gold or Silver current among them?

285. *Qu.* Whether theſe People do not exerciſe all Arts and Trades, build Ships, and navigate them to all Parts of the World, purchaſe Lands, till and reap the Fruits of them, buy and ſell, educate and provide for their Children? Whether they do not even indulge themſelves in foreign Vanities?

286. *Qu.* Whether, whatever Inconveniencies thoſe People may have incurred, from not obſerv-

ing either Rules or Bounds in their Paper-Money, yet it be not certain that they are in a more flourishing Condition, have larger and better built Towns, more Plenty, more Industry, more Arts and Civility, and a more extensive Commerce, than when they had Gold and Silver current among them?

287. *Qu.* Whether a View of the ruinous Effects of absurd Schemes, and Credit mismanaged, so as to produce Gaming and Madness instead of Industry, can be any just Objection against a national Bank, calculated purely to promote Industry?

288. *Qu.* Whether a Scheme for the Welfare of this Nation should not take in the whole Inhabitants? And whether it be not a vain Attempt to project the flourishing of our Protestant Gentry, exclusive of the Bulk of the Natives?

289. *Qu.* Whether, therefore, it doth not greatly concern the State, that our *Irish* Natives should be converted, and the whole Nation united in the same Religion, the same Allegiance, and the same Interest? And how this may most probably be effected?

290. *Qu.* Whether an Oath, testifying Allegiance to the King, and disclaiming the Pope's Authority in Temporals, may not be justly required of the *Roman Catholics*? And whether, in common Prudence or Policy, any Priest should be tolerated who refuseth to take it?

291. *Qu.* Whether there have not been Popish Recusants? And, if so, whether it would be right to object against the foregoing Oath, that all would take it, and none think themselves bound by it?

292. *Qu.* Whether those of the Church of *Rome*, in converting the *Moors* of *Spain*, or the Protestants of *France*, have not set us an Example which might justify

justify a similar Treatment of themselves, if the Laws of Christianity allowed thereof?

293. *Qu.* Whether compelling Men to a Profession of Faith is not the worst Thing in Popery, and consequently, whether to copy after the Church of *Rome* therein, were not to become Papists ourselves in the worst Sense?

294. *Qu.* Whether nevertheless we may not imitate the Church of *Rome*, in certain Places, where *Jews* are tolerated, by obliging our *Irish* Papists, at stated Times, to hear Protestant Sermons? And whether this would not make Missionaries in the *Irish* Tongue useful?

295. *Qu.* Whether the mere Act of Hearing, without making any Profession of Faith, or joining in any Part of Worship, be a religious Act? And, consequently, whether their being obliged to hear, may not consist with the Toleration of *Roman Catholics?*

296. *Qu.* Whether, if penal Laws should be thought Oppressive, we may not at least be allowed to give Premiums? And, whether it would be wrong, if the Public encouraged Popish Families to become Hearers, by paying their Hearth-Money for them?

297. *Qu.* Whether, in granting Toleration, we ought not to distinguish between Doctrines purely Religious, and such as affect the State?

298. *Qu.* Whether the Case be not very different, in regard to a Man who only eats Fish on *Fridays*, says his Prayers in *Latin*, or believes Transubstantiation, and one who professeth in Temporals a Subjection to foreign Powers, who holdeth himself absolved from all Obedience to his natural Prince, and the Laws of his Country; who is even perswaded, it may be meritorious to destroy the Powers that are?

299. *Qu.* Whether, therefore, a Diſtinction ſhould not be made between mere Papiſts and Recuſants? And whether the latter can expect the ſame Protection from the Government as the former?

300. *Qu.* Whether our Papiſts in this Kingdom can complain, if they are allowed to be as much Papiſts, as the Subjects of *France*, or of the Empire?

301. *Qu.* Whether there is any ſuch Thing as a Body of Inhabitants, in any Popiſh Country under the Sun, that profeſs an abſolute Submiſſion to the Pope's Orders in Matters of an indifferent Nature, or that in ſuch Points do not think it their Duty to obey the civil Government?

302. *Qu.* Whether ſince the Peace of *Utrecht*, Maſs was not celebrated, and the Sacraments adminiſtered in divers Dioceſes of *Sicily*, notwithſtanding the Pope's Interdict?

303. *Qu.* Whether every Plea of Conſcience is to be regarded? Whether, for Inſtance, the *German* Anabaptiſts, Levellers, or Fifth-Monarchy-men would be tolerated on that Pretence?

304. *Qu.* Whether Popiſh Children, bred in Charity Schools, do generally continue Proteſtants?

305. *Qu.* Whether a Sum, which would go but a little Way towards erecting Hoſpitals for maintaining and educating the Children of the Native *Iriſh*, might not go far in binding them out Apprentices to Proteſtant Maſters, for Husbandry, uſeful Trades, and the Service of Families?

306. *Qu.* Whether, if the Parents are over-looked, there can be any great Hopes of Succeſs in converting the Children?

307. *Qu.* Whether there be any Inſtance of a People's being converted in a Chriſtian Senſe, other-

otherwise than by preaching to them and instructing them in their own Language?

308. *Qu.* Whether Catechists in the *Irish* Tongue may not easily be procured and subsisted? And whether this would not be the most practicable Means for converting the Natives?

309. *Qu.* Whether it be not of great Advantage to the Church of *Rome*, that she hath Clergy suited to all Ranks of Men, in gradual Subordination from Cardinals down to Mendicants?

310. *Qu.* Whether her numerous poor Clergy are not very useful in Missions, and of much Influence with the People?

311. *Qu.* Whether in Defect of able Missionaries, Persons conversant in low Life, and speaking the *Irish* Tongue, if well instructed in the first Principles of Religion, and in the Popish Controversy, though for the rest on a Level with Parish Clerks, or the Schoolmasters of Charity-Schools, may not be fit to mix with and bring over our poor illiterate Natives, to the established Church? Whether it is not to be wished that some Parts of our Liturgy and Homilies were publickly read in the *Irish* Language? And whether, in these Views, it may not be right to breed up some of the better Sort of Children in the Charity Schools, and qualify them for Missionaries, Catechists and Readers?

312. *Qu.* Whether there be any Nation of Men governed by Reason? And yet, if there was not, whether this would be a good Argument against the Use of Reason in public Affairs?

313. *Qu.* Whether, as others have supposed an *Atlantis* or *Utopia*, we also may not suppose an *Hyperborean* Island inhabited by reasonable Creatures?

314. *Qu.* Whether an indifferent Person, who looks into all Hands, may not be a better Judge

of

of the Play than a Party who ſees only his own?

315. *Qu.* Whether one, whoſe Mind is ſo large as to take in his Countrymen think, may not [illegible] even though they ſhould not think as he does?

316. *Qu.* Whether he, who only aims [illegible]? And whether any Man can fairly [illegible] the Querift?

317. *Qu.* Whether the Intereſt of a Part will not always be preferred to that of the Whole?

FINIS.

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